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to express the physiological processes under discussion. Even if the psychologist finds it advantageous to use the question-begging phrase of "unconscious memory," physiological students may properly object to its introduction into a treatise on nerve physiology. Possibly, however, in the case of a theoretical thinker like Professor Hering, who has made important contribution to the theory of color vision and other aspects of physiological-psychology, considerable license may be permitted.

THE MEANING OF EVOLUTION. SAMUEL CHRISTIAN SCHMUCKER, Ph.D.
The Macmillan Company. 1913. Pp. 298. \$1.50.

"How beautiful!" exclaimed a college student, as for the first time he saw a living cell under the microscope. "Never mind the beauty," said his instructor, "we are not concerned with beauty in this course." Technically the pedagogue was correct, although the student might have suggested that in a complete interpretation of life beauty may not be disregarded.

It is refreshing to read a book like Professor Schmucker's in which evolution is studied from more than a single aspect and is interpreted in other terms than those of morphology alone. The interests of the writer are broad, and in this book he brings his science into relation with his philosophy and his theology. He seems to have no difficulty in reconciling a mechanistic with a teleological view of the universe. While his interpretation of nature is naturalistic and thoroughly scientific it is also idealistic and reverent. To Professor Schmucker evolution is God's mode of creation. Nature reveals the Infinite Presence. With an increasing number of biologists the writer of this book appreciates the bankruptcy of materialism.

The book is persuasively written, full of interesting observations of which many are original, and is evidently the product of mature thought. The scientific layman will find the terminology comprehensible and the style lucid. The writer has given us a book which is readable as well as scientifically trustworthy. The sentimentality of the foreword is amply atoned for in the subsequent chapters.

For excellent reasons Professor Schmucker emphasizes the distinction between evolution and Darwinism, and shows that the acceptance of evolution as a fact does not depend upon the Darwinian hypothesis. He is tolerant of Lamarckism—as might be expected of a pupil of Cope—and thinks that the inheritance of acquired characteristics may have been a factor in organic evolu-

tion. Yet he does not fail to recognize that Darwinian factors may explain all that the Lamarckian factors will—and more. Very properly—in a book intended for lay readers—he does not enter into a discussion of the controverted points of recent advances in the study of heredity.

The spontaneous generation of living substance inspires in the writer no theological fears nor suggests materialistic assumptions. After speaking of the origin of life he sketches with considerable vividness the ascent of life toward man. Eugenics receives rational treatment. The volume ends with a chapter upon “Science and the Book” which would not disturb progressive churchmen.

The book may be highly recommended to those who still cling to the notion that evolution is subversive of religion—that is to say, of theology.

THE MECHANISTIC PRINCIPLE AND THE NON-MECHANICAL. Dr. PAUL CARUS. The Open Court Publishing Co. 1913. Pp. 135. \$1.00.

The title of this most recent book from the prolific pen of Dr. Carus is taken from the opening essay by the author, in which he attempts to reconcile a mechanistic with a teleological view of the universe. The shortcomings of philosophical materialism and the myopia of the thinker who attempts to reduce all phenomena to the laws of motion, seem convincingly demonstrated. In the opinion of Dr. Carus motion cannot be translated into emotion. He takes up the perennial problem of freedom, to which he gives an affirmative answer after an interesting discussion. He also inquires into the nature of the categories of time, space, and causality, and in the end is led to the conviction of the divinity of both mechanical law and man.

The second essay is a summary of Mark Twain's posthumous work, *What is Man?* Dr. Carus finds in Mr. Clemens's grounds for a pessimistic view of man—which he holds to be identical with the reasons for a mechanistic view of the universe—the very best of reasons for optimism.

The essay on La Mettrie's *L'Homme machine* tends to show this much-abused Frenchman to be a pioneer in defence of the mechanistic interpretation of nature and of life.

The extracts from Dr. W. B. Smith's article in the January *Monist*, which form the next chapter in the book, constitute a further defence of the thesis that there is no antagonism between the belief in mechanical causation and purposiveness in nature.